



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

first great work, although skeptical to the last degree as to the historical accessories of Christianity, yet ascribed a profound significance to the "Dogmatic Import of the Life of Christ." Yet even in his earlier "Life of Jesus" he sets up the abstract idea of "Humanity" in place of the concrete individual person of Christ. This is equivalent in Theology to denying the Trinity, and such denial carried out to its logical results is a denial of individual immortality to men. Hence the failure on Strauss's part to seize the principle of *Personality* as he found it in Hegel's system, left him with the merely negative or abstract universal as his highest principle, and with this only Pantheism is possible. There can be no individual which is essentially generic, i.e. individual and species in one—from the latter standpoint. The Concrete Universal, which Hegel proved to be the highest principle—agreeing in this respect with Plato, Aristotle, Thomas Aquinas, Leibnitz, Spinoza (*infinitum actu* whose relation is Love, *Ethica*: Part V., *Propp.* xvi., xxxii. *Cor.*, xxxiii., xxxvii., xxxix. *Schol.*) and very many other speculative thinkers—is not abstract identity but identity in difference, as it is found in self-activity or self-determination, or as it appears in conscious being.

### *Krause's Philosophy.*

Frédéric de Rougemont, in his *La Philosophie de l'histoire aux différentes ages de l'humanité* (Paris, 1874), in speaking of Krause's philosophy, takes occasion to say: "Krause is not less great through his private virtues than through his philosophical genius. His original and profound philosophy is in the form of Theism. Krause re-discovered the living God of revelation. On that very account the fashionable philosophers of the day tried to kill him by silence. The Germans closed their ears against this severe voice arousing them to virtue, and thereby disturbing their charming dreams of science and poetry. The ethical doctrines of Kant and Fichte were not more severe than those of Krause. Krause has founded the Science of Living, or the science of the development of human nature in regard to both the individual and mankind. He has discovered the Law of History; this makes him immortal as a philosopher of history. He has re-formed the philosophy of history into a practical and prophetic art, the Art of Living; that is, the art of walking in, and leading others by the right path to the final destination of mankind. We are thankful to Krause for his personal God, and for the infinite value which he attributes to each individual man, and which he understands how to harmonize with man's duties towards the world as a whole. We are thankful to him also for his reverence for the past, for his faith in the power of truth to effect the highest development of our race without having recourse to violence, and for the love-union of the soul with God, which he pronounces the highest object of the individual and of mankind in general. The philosophy of history, which he has raised to the rank of the first of all sciences, owes to him the philosophical formulation of four periods, which have been indicated already in the Old Testament, it is true, but which Krause discovered independently, namely:

"1. Progress, through development, from germinal unity to unfolded unity.

"2. The series of successive and each-other-relieving ideals which the divine authority permits temporary establishments to work out.

"3. The great phenomena of creation, and new life in the divers epochs and ages of Nature and mankind.

"4. The comprehension of the ultimate ideal of mankind as an organism."

A. E. KROEGER.

## BOOK NOTICES.

*Lecture on Buddhist Nihilism*, by F. Max Müller, M.A., Professor of Comparative Philology in the University of Oxford. Delivered before the general meeting of the Association of German Philologists at Kiel, 28th September, 1869. Translated from the German by Alex. Loos. New York: Asa K. Butts & Co., 36 Dey street. Price 10 cts.

The following passages settle the dispute as to whether "Nirvana" means annihilation, or elevation above the senses and passions:

"No person who reads with attention the metaphysical speculations on the Nirvana, contained in the Buddhist Canon, can arrive at any other conviction than that expressed by Burnouf, viz.: That Nirvana, the highest aim, the *summum bonum* of Buddhism, is the absolute nothing.

"Burnouf adds, however, that this doctrine, in its crude form, appears only in the third part of the Canon, the so-called Abhidharma, but not in the first and second parts, in the Sutras, the sermons, and the Vinaya, the ethics, which together bear the name of Dharma or Law. He next points out that, according to some ancient authorities, this entire part of the Canon was designated as 'not pronounced by Buddha.' These are, at once, two important limitations. I add a third, and maintain that sayings of the Buddha occur in the first and second parts of the Canon which are in open contradiction to this metaphysical Nihilism.

"Now as regards the soul, or the self, the existence of which, according to the orthodox metaphysics, is purely phenomenal, a sentence attributed to the Buddha says, 'Self is the Lord of Self, who else could be the Lord?' And again, 'A man who controls himself enters the untrodden land through his own self-controlled self.' And this untrodden land is the Nirvana.

"Nirvana certainly means extinction, whatever its later arbitrary interpretations may have been, and seems therefore to imply, even etymologically, a real blowing out or passing away. But Nirvana occurs also in the Brahmanic writings as synonymous with Moksha, Nivṛitti, and other words, all designating the highest stage of spiritual liberty and bliss, but not annihilation. Nirvana may mean the extinction of many things — of selfishness, desire, and sin — without going so far as the extinction of subjective consciousness. Further, if we consider that Buddha himself, after he had already seen Nirvana, still remains on earth until his body falls a prey to death; that Buddha appears, in the legends, to his disciples even after his death,—it seems to me that all these circumstances are hardly reconcilable with the orthodox metaphysical doctrine of Nirvana.

"What does it mean when Buddha calls reflection the path of immortality, and thoughtlessness the path of death? Buddhaghosha, a learned man of the fifth century, here explains immortality by Nirvana, and that this also was Buddha's thought is clearly established by a passage following immediately after: